

Issues of Iman

Sheikh Dr Hani Sibai

Al-Maqreze Center For Historical Studies



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Preface

In the Name of Allah, Ar-Rahman, Ar-Raheem. All Praise is for Allah. We Praise Him and Seek His Help and Forgiveness. We turn to Him in repentance and seek refuge in Allah from the evil of our selves and the evil of our own deeds. Whomsoever Allah guides, cannot be led astray and whomsoever Allah misguides, none can guide him.

I bear witness that none has the right to be worshipped except Allah alone without any partner. I bear witness that Muhammad ﷺ is His Slave and Messenger.

To proceed:

This Book is written on the subject Iman (Islamic Faith) authored by our beloved Shaykh Dr Hani Sibai May Allah preserve Him. The sheikh was asked by some students to write on some Issues of Iman were a lot of sects have gone astray upon, so after suggesting to the sheikh he wrote this book which is based upon the book by Sheikhul Islam Ibn Taymiyyah named 'Kitab Al-Iman' to show the belief of Ahlus Sunnah Wal Jama'ah in regards to Issues of Iman and he also clarified some of the deviant ideas and misinterpretations of Iman by the deviant sects.

I ask Allah to Reward those who have helped in this work and to make it a means of benefit for myself, those who have assisted in this work, our sheikh and the Readers.

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Biography of Sheikh Dr. Hani al-Sibai

- Doctor of Philosophy in Comparative Criminal Jurisprudence.
- Master of Philosophy in Comparative Criminal Jurisprudence.
- He has a degree in reciting the Holy Quran Hafs from Asim of Shatebeya three ways assigned to the Messenger of Allah
صلى الله عليه وسلم
- He has a degree in reciting the Holy Quran Bazzi and Qonbol from Ibn Kathir of Mecca assigned to the prophet and to the Messenger of Allah صلى الله عليه وسلم
- He has given over five hundred sermons in the Islamic faith and the interpretation of the Quran and the Prophet's biography.
- He has dozens of articles on various topics.
- He has written several books as follows:
- A book entitled "Prove the Crime of Murder in Islamic law and Codified law: A Comparative Study".
- Book: "The Role Of Sheikh Tahtawi in Sabotaging the Islamic Identity"
- Book: "Retaliation in Islamic law: a comparative study".
- Book of "The Conflict between Religious Institutions and Regimes".

- Book under printing entitled: "Reading In The Sources Of the Biography Of The Prophet ﷺ " صلی اللہ علیہ وسلم
- Has dozens of television interviews on Islam and Islamic movements.
- He has specialized courses in Arabic in the Biography of the Prophet, jurisprudence, history and to respond to the secularists.
- Also lessons in English about "Issues of Faith (Iman)"

Issues in Iman

Iman according to the Sunnis and other Islamic

Sects

By Sheikh Dr. Hani Sibai

Introduction

All perfect praise be to Allah, The Lord of the Worlds. I testify that there is none worthy of worship except Allah, and that Muhammad is His slave and Messenger, may Allah exalt his mention as well as that of his family and all his companions.

In the name of Allah, the Beneficent, the Merciful

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ
وَاتَّقُوا اللَّهَ الَّذِي مِنْهَا رَوْجَهَا وَبَثَ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً
إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ

"O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women; and fear Allah through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever an All-Watcher over you."

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقًّا تُقَاتَهُ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

"O you who believe! Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islam [as Muslims (with complete submission to Allah)]".

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحُ لَكُمْ
وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ ۖ أَعْمَالَكُمْ وَيَغْفِرُ لَكُمْ ذُنُوبَكُمْ
فَوْزًا عَظِيمًا

"O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise)".

Uncovering the fault from every liar is from the religion
And [likewise] from every innovator that brought calamities

And had it not been for the Sunni men, then certainly, destroyed

Would have been the strongholds of Allah's Deen from every direction

Sheikh Dr. Hani Sibai
09 Sha'baan 1432 A.H
10 July 2011
www.almaqreze.net

Chapter 1

Categories of people in the era of the Prophet

صلی اللہ علیہ وسلم

People were divided in the era of Prophet Muhammad ﷺ into three categories:

- Muslims (Believers)
- Kafiroon (Unbelievers)
- Munafiqeen (Hypocrites)

The first two groups appeared in Mecca and the third category has appeared in Medina.

The Differences in the Explanation of Faith (Iman)

Sheikh Ibn Abi al Izz Hanafi said: "Opinions differ as to what Iman means. Imam Malik, ash-Shafi, Ahmad ibn Hanbal, Ibn Rahawayah, the scholars of ahl al-hadith, the scholars of ahl al Madinah, as well as the Zahiriyyah believe that Iman is to Affirm (tasdiq) in the heart, to declare with the tongue and to act with the body. Many Hanafi's on the other hand, believe what Imam at-Tahawi said, namely that iman is to declare with the tongue and affirm in the heart. Some even say that oral declaration does not form part of the essence of iman, only an extra pillar of iman. This is the view of Abu Mansur al Matrudi.

The Karamiyyah believe that Iman is simply a declaration by the tongue; so according to their view the hypocrites

are perfect believers. However they still believe that hypocrites will suffer the punishment of Allah, thus contradicting them selves.

Al-Jahm ibn Safwaan and Abu Al- Hussayn As-Salihi believed that Iman is a kind of knowledge in the heart. This view is worse than the one just stated, because it implies that the pharaoh and his followers were believers since they knew that Musa عليه السلام and Harun عليه السلام were true prophets even though they denied them. This is clear from what Musa said to the pharaoh,

قَالَ لَقَدْ عَلِمْتَ مَا أَنْزَلَ هُوَلَاءِ إِلَّا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ بَصَائِرَ
وَإِنِّي لَأَظْنُكَ يَا فِرْعَوْنَ مَتْبُورًا

"[Musa (Moses)] said: "Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth (as clear evidences i.e. proofs of Allah's Oneness and His Omnipotence). And I think you are, indeed, O Fir'aun (Pharaoh) doomed to destruction (away from all good)!" "

فَانْظُرْ كَيْفَ كَانَ ۝ وَجَحَدُوا بِهَا وَاسْتَيْقَنْتُهَا أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا
عَاقِبَةُ الْمُفْسِدِينَ

"And they belied them (those Ayat) wrongfully and arrogantly, though their own selves were convinced thereof [i.e. those (Ayat) are from Allah, and Musa

(Moses) is the Messenger of Allah in truth, but they disliked to obey Musa (Moses), and hated to believe in his Message of Monotheism]. So see what was the end of the Mufsidun (disbelievers, disobedient to Allah, evil-doers, liars.). "[27:14].

The people of the book knew that Muhammad ﷺ was a Prophet as they knew their own sons, but they were not believers in him, in fact they were deniers and opponents.

Abu Talib too would be a believer according to their view, for it was reported that he said "I know that the religion of Muhammad is the best of all religions of mankind. Were I not to be abused I would have confessed to it openly." Even Iblees (shaytan) would be a perfect believer according to Al-Jahms view because he knew Allah, as he said "My lord give me respite until the day the dead are raised", "my lord because you have put me in the wrong..." and "then by your power, I will put them all in the wrong". Al -Jahms views of kufr is ignorance of Allah.

There are 2 main opinions (One which is correct and the other which is not) in regarding Actions to be part of Iman:

The First Opinion: They say Actions is part of Iman (Faith). (This is the Most Correct opinion):

- Ahlus Sunnah

- Khawarij
- Mutazilah

The Khawarij and Mu'tazilah have agreed with Ahlus Sunnah that Actions is part of Iman, but they differed with them in ruling on a man who commits a major sin. The Mu'tazilah said that in this world the person (who committed a major sin) is in a place between kufr and Iman, but both sects are on agreement that this person will be in Hell Fire forever.

The Second Opinion: They say Actions is not from Faith. Amongst them are:

- Murji'ah
- Salihiyah
- Ash'ariyah
- Jahmiyyah
- Yunusiyah

Chapter 2

Definition of Iman According to Ahlus Sunnah

According to Ahlus Sunnah Iman is:

- Affirmation of the heart
- Speech of the tongue
- Actions of the limbs

One cannot be a Mo'min until he possesses these three traits.

Imam Muhammad Ibn Hussein Al-Ajjuri (360 A.H) said:

Know May Allah have mercy upon us that the Muslim scholars have stated that Iman is Wajib upon all of creation and it is:

- Affirmation of the heart
- Statement by the tongue
- Actions of the bodily limbs

Then know that the affirmation by the heart and the acknowledgment of faith is insufficient if it is not accompanied by the speech of the tongue and the actions of the bodily limbs. Only the possessor of these 3 traits can be considered a Mo'min.

The evidences for this are in the Quran, Sunnah and the statements of the Muslim scholars.

Evidence for Iman to be Affirmation of the Heart

The evidence that affirmation of the heart is an essential condition of Iman is in the following verses of Allah:

يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ
وَمِنَ الَّذِينَ هَادُوا ۖ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ
يُحْرِفُونَ الْكَلِمَ ۖ سَمَاعُونَ لِلْكَذِبِ سَمَاعُونَ لِقَوْمٍ آخَرِينَ لَمَّا يَأْتُوكَ
يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُدُوهُ وَإِنْ لَمْ تُؤْتُوهُ ۖ مِنْ بَعْدِ مَوَاضِعِهِ
أُولَئِكَ ۖ وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا ۖ فَاحْذَرُوا
وَلَهُمْ ۖ لَهُمْ فِي الدُّنْيَا حِزْيٌ ۖ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرَ قُلُوبَهُمْ
فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

"O Messenger (Muhammad)! Let not those who hurry to fall into disbelief grieve you, of such who say: "We believe" with their mouths but their hearts have no faith. And of the Jews are men who listen much and eagerly to lies - listen to others who have not come to you. They change the words from their places; they say, "If you are given this, take it, but if you are not given this, then beware!" And whomsoever Allah wants to put in Al-Fitnah [error, because of his rejecting the Faith], you can do nothing for him against Allah. Those are the ones whose hearts Allah does not want to purify (from disbelief and hypocrisy); for them there is a disgrace in this world, and in the Hereafter a great torment. ".

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌ بِالْإِيمَانِ
 وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ
 عَظِيمٌ

"Whoever disbelieved in Allah after his belief, except him who is forced thereto and whose heart is at rest with Faith, but such as open their breasts to disbelief, on them is wrath from Allah, and theirs will be a great torment."

قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا قَالَتِ الْأَعْرَابُ آمَنَّا ۝
 وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ ۝ يَدْخُلُ الْإِيمَانُ فِي قُلُوبِكُمْ
 إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ۝ أَعْمَالِكُمْ شَيْئًا

"The bedouins say: "We believe." Say: "You believe not but you only say, 'We have surrendered (in Islam),' for Faith has not yet entered your hearts. But if you obey Allah and His Messenger (صلى الله عليه وسلم), He will not decrease anything in reward for your deeds. Verily, Allah is Oft-Forgiving, Most Merciful."

These evidences state that the heart must have Iman and that this must manifest in two ways:

- Affirmation
- Acknowledgment

The heart must affirm the Statements of the tongue and the actions.

Evidence for Iman to be Statements of the Tongue

As for the evidence that Statements of the tongue is an essential condition of Iman lies in the saying of Allah:

قُولُوا آمَنَّا بِاللَّهِ وَمَا أَنْزَلَ إِلَيْنَا وَمَا أُنْزَلَ إِلَيْ إِبْرَاهِيمَ وَإِسْمَاعِيلَ
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ
مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ فَإِنَّ النَّبِيُّونَ مِنْ رَجُلِهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ
وَإِنْ تَوَلُّوا فَإِنَّمَا هُمْ فِي شِقَاقٍ ۝ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدِ اهْتَدَوْا
وَهُوَ السَّمِيعُ الْعَلِيمُ ۝ فَسَيَكْفِي كُفَّارَهُمُ اللَّهُ ۝

"Say (O Muslims), "We believe in Allah and that which has been sent down to us and that which has been sent down to Ibrahim (Abraham), Isma'il (Ishmael), Ishaq (Isaac), Ya'qub (Jacob), and to Al-Asbat [the offspring twelve sons of Ya'qub (Jacob)], and that which has been given to Musa (Moses) and Isa (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islam)." So if they believe in the like of that which you believe, then they are rightly guided, but if they turn away, then they are only in opposition. So Allah

will suffice for you against them. And He is the All-Hearer, the All-Knower".

And Allah says,

قُلْ آمَنَّا بِاللَّهِ وَمَا أَنْزَلَ عَلَيْنَا وَمَا أَنْزَلَ عَلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَالنَّبِيُّونَ مِنْ
رَّجُّهُمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

"Say (O Muhammad ﷺ): "We believe in Allah and in what has been sent down to us, and what was sent down to Ibrahim (Abraham), Isma'il (Ishmael), Ishaq (Isaac), Ya'qub (Jacob) and Al-Asbat [the offspring twelve sons of Ya'qub (Jacob)] and what was given to Musa (Moses), 'Isa (Jesus) and the Prophets from their Lord. We make no distinction between one another among them and to Him (Allah) we have submitted (in Islam)."

Abdullah Ibn Muhammad Al-Musnadi narrated from Abu Rawh Al-Harami Ibn 'Umarah from Shu'ba from Waqid Ibn Muhammad who heard from his father from Ibn 'Umar that the Messenger of Allah ﷺ said, "I have been commanded to fight the people until they testify that there is no deity worthy of worship except Allah, and that Muhammad is the Messenger of Allah, and establish the prayer, and pay the zakat. If they do that, their lives and property are protected from me except for the right of Islam, and their reckoning is up to Allah."Therefore, Iman by the statements of the tongue is obligatory.

Evidence for Iman to be Actions of the Limbs

As for actions of the bodily limbs being part of Iman it is concurrent with the affirmation of the heart and the statements of the tongue. Allah says,

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكُعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعُلُوا الْخَيْرَ
لَعَلَّكُمْ تُفْلِحُونَ

"O you who have believed! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful".

And Allah says in several places in the Quran:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَرْكُعُوا مَعَ الرَّاكِعِينَ

"And perform As-Salat (Iqamat-as-Salat), and give Zakat, and bow down (or submit yourselves with obedience to Allah) along with Ar-Raki'un".

Likewise the actions of the one who is fasting, doing Jihad, doing Hajj, performing Taharah has been obligated and is performed by the bodily limbs. It is also affirmed by Iman of the heart and the tongue. The one who does not perform the actions of Iman and suffices himself with affirmation of Iman by the heart and the Statement of the tongue only is not a Mo'min. Affirmation of the heart and the Statements of the tongue will not benefit him and his

abandonment of the obligated actions is a disavowal of Iman.

Know may Allah have mercy upon us Oh people of the Quran! And Oh people of knowledge and Oh followers of Sunnah and Athar and those whom Allah has bestowed upon them an understanding of the religion in determining the halal and haram. If you ponder upon the verses of the Quran as Allah has obligated you to do, you would surely know that Allah has obligated actions upon the Mu'minoon after belief in Him and His messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Allah tells the believers that He is pleased with them and they are pleased with Him and the reward for this is entrance to the Jannah, refuge from the hellfire. He has joined believing with righteous actions. He will not allow the Mu'minoon to enter Jannah by them believing alone, they must also perform righteous actions and pronounce with their tongues. This is evidence for all those who ponder upon the verses of the Quran.

And know may Allah have mercy upon us that I have studied the Quran and found 65 places in the Book of Allah that prove that Allah will not enter the Mu'minoon in jannah by their Iman alone. Rather they will enter jannah by His mercy towards them and by them believing in Him also their righteous actions and this is a refutation of those who alleged that "Iman is merely acknowledgment (of the heart)" and a refutation to those who said "Iman is acknowledgment (of the heart) and Statement (of the

tongue) even if the individual was to perform no actions". We seek refuge from those who uttered those statements.

Imam Al-Laalikaa'ee (d. 418H) reports that Abdur-Razzaaq as-San'aanee (d. 211H) said: I met sixty two Shouykh, amongst them were:

- Ma'mar,
- al-Awzaa'ee,
- ath-Thawree,
- al-Waleed bin Muhammad al-Qurashee,
- Yazeed ibn as-Saa'ib,
- Hammaad bin Salamah,
- Hammaad bin Zaid,
- Sufyaan bin Uyainah,
- Shu'ayb bin Harb,
- Wakee' bin al-Jarraah,
- Maalik bin Anas,
- Ibn Abbee Laylaa,
- Isma'eel bin Ayyaash,
- al-Waleed ibn Muslim

And those I have not named all of them saying: "Faith consists of speech and action, it increases and decreases."

Imam Al-Laalikaa'ee also reports from Yahya bin Saleem that he said: I asked ten amongst the Fuqahaa about faith and they said: "Speech and action." I asked Sufyaan ath-Thawree and he said "Speech and action." I asked Ibn Juraij and he said "Speech and action." I asked Muhammad

bin Abdillaah bin Amr bin Uthmaan and he said "Speech and action." I asked al-Muthannaa bin as-Sabaah and he said "Speech and action." I asked Naafi' bin Umar bin Jameel and he said "Speech and action." I asked Muhammad bin Muslim at-Taa'ifee and he said "Speech and action." I asked Maalik bin Anas and he said "Speech and action." and I asked Sufyaan bin Uyainah and he said "Speech and action".

The Creed of Abu Bakr al-Ismaa'elee (d. 371H) And Refutation of the Ash'ariyyah and Jahmiyyah:

Iman is Speech and Action, It Increases and Decreases, the believers excel over each other with respect to their Iman. This is in opposition to the Ash'ariyah who are upon the Deen of the Jahmiyyah with respect to Iman".

Abu Bakr al-Ismaa'elee said: "And they [Ahl us-Sunnah] say: Certainly, Iman (faith) is speech (Qawl) and action ('Amal) and acquaintance [Ma'rifah-meaning belief, knowledge]. It increases with obedience and decreases with disobedience. He whose obedience increases is more abundant in Iman (faith) than the one who is less than him in obedience".

In this brief statement Abu Bakr al-Ismaa'elee has summarized the Usul (foundations) of Ahl us-Sunnah regarding Iman, that it is belief and action in the heart,

statement of the tongue and action of the limbs. That it increases with obedience and decreases with disobedience. And that the Believers excel over each other with respect to the levels of their Iman.

Abu Bakr al-Ismaa'elee is upon the way of all of the Salaf regarding the issues of Iman and has opposed the Jahmiyyah and Ash'ariyah who share with each other that Iman is merely ma'rifah (knowledge) or tasdiq (assent), in the heart only. The claim that Iman is tasdiq (assent of the heart) only is the standard Ash'ariyyah understanding of Iman which most of the Ash'ariyyah settled upon.

The creed of the Ash'arites is that Iman is only tasdiq and they have arrived at this view by taking a purely linguistic definition of Iman and the religious realities are not known purely by linguistic definitions. For example, (Salat) which is prayer, linguistically means (dua) which is supplication. However, the religious reality of prayer is that it is made up of sayings, supplications and actions, both inward and outward. So taking purely linguistic definitions leads to serious deficiencies in understanding the religion in general. And this is what they did with the subject of Iman, for even if the word Iman is used in the revealed texts in its linguistic meaning, then its religious reality is clarified in a whole multitude of other texts. And likewise al-Ismaa'lee opposed the Karamiyyah who say Iman is the speech of the tongue only (the testification).

And he also opposes the Murji'at ul-Fuquhaa who said Iman is belief and speech only and that actions do not enter into the reality of Iman, but are the outward fruits of Iman that merely indicate the inward Iman (but without being from its essence and reality).

Chapter 3

The Definition of Iman According to the Murji'ah

The Definition of Irja'a

Murji'ah: One of the earliest sects of Islam to believe in the postponement of judgment on those who have committed serious sins, recognizing that Allah alone is able to decide whether a Muslim has lost his faith. The Murji'ah flourished during the 2nd to the 4th century A.H. The launch of the name of Murji'ah is because they were delaying the work of intent and contract.

Shahristani believes that Murji'ah has this title for two reasons:

- The first reason they delay action on the faith and the contract
- The second reason because they were delaying the action of intent and the heart contract.

Categories of the Murji'ah

Imam Abu al-Hasan al-Ash'ari (260-324 A.H) has a book called Islamists articles "Maqalat al-islamiyin": it comprises not only an account of the Islamic sects but also an examination of problems in kalam or scholastic theology and the Names and Attributes of Allah; the greater part of this works seems to have been completed before his conversion from the Mutazilites.

Groups of Murji'ah:

- Yunusiyyah – They are the followers of Yunus Bin Awn an-Namiri
- Ghassaniyyah – They are the followers of Ghassan al-Kufi
- Thawbaniyyah – They are the follows of Abu Thawbaan al-Murji
- Tumaniyyah – They are the follows of Abu Muaz at-Tumani
- Salihiyah – They are the followers of Salih bin Umar as-Salih
- Jahmiyyah – They are the followers of Jahm bin Safwaan
- Ash'ariyyah – They are the followers of Abu Hasan al-Ashari
- Matrudiyyah – They are the followers of Abu Mansour al-Matrudi

Imam Abu al-Hasan al-Ash'ari said in his book "Maqalat al-Islamiyin" the Murji'ah sects are as follows:

- **Yunusiyyah:** The followers of Yunus ibn Awn Namiri: He claimed that Iman is acknowledgement of Allah, submission to Him, abandoning of pride and love of the heart, thus whoever combines these attributes within him is a believer. So we can see clearly he did not understand actions to be part of Iman.
- **Ghassaniyyah:** The followers of Ghassan Kufi : claimed that Iman is acknowledgement of Allah and His messenger, confirmation of that which Allah revealed and that which the messenger brought in general without specific details. He also say's Iman does not increase or decreases.
- **Thawbaniyyah:** The followers of Abu Thawban al-Murji: who claimed Iman is acknowledgment and recognition of Allah and His messengers and he also removed actions from the concept of Iman. They believe faith is knowledge and recognition of Allah and His messengers, they also say if you commit any major sins you will not go to the fire for some time.
- **Tumaniyyah:** The followers of Abu Muaz Al Tumani: Claimed Iman to be ratification of the heart, tongue and all disbelief is ingratitude and denial. Abu Muaz Al Tumani said if someone killed a prophet he (the

killer) has disbelieved but not for the killing itself, but because of disregard, hostility and hatred. And prostrating to the sun or the moon or an idol is not kufr in itself but a sign of infidelity.

- **Salihiyah:** Followers Salih bin Umar as-Salih: As for Al-Salih he claimed that Iman is knowledge of Allah and is to merely know that there is a Creator of the universe and kufr is complete ignorance of this fact (that there is a creator). So to them the one who says 'Allah is one of three' is not a kafir, Ahlus Sunnah know whoever says this is only from the Kafiroon. They salihiyah believe that Iman does not increase and decrease.
- **Jahmiyyah:** the Followers Jahm bin Safwaan: claimed that Iman is just to know Allah and His Messengers and all that they came with. They believe every other acknowledgment such as the statement of the tongue, affirmation and submission of the heart, love of Allah and His messenger are not part of Iman. They claimed that faith and infidelity are in the heart, not in words and deeds.
- **Ash'ariyyah:** The followers of Abu al-Hasan al-Ash'ari: Imam Abu'l-Hasan al-Ash'ari: 'Ali ibn Isma'il ibn Abi Bishr Ishaq ibn Salim, Abu al-Hasan al-Ash'ari al-Yamani al-Basri al-Baghdadi (260-324 A.H), a descendent of the Yemeni Companion Abu Musa al-

Ash`ari, was in the first half of his scholarly career a disciple of the Mu'tazilah teacher Abu 'Ali al-Jubba'i, whose doctrines he abandoned in his fortieth year after asking him a question al-Jubba'i failed to resolve over the issue of the supposed divine obligation to abandon the good for the sake of the better. At that time he adopted the doctrines of the sifatiyya, those of Ahl al-Sunna who assert that the divine Attributes are obligatorily characterized by perfection, unchanging, and without beginning, but He is under no obligation whatsoever to abandon the good for the sake of the better. He left Basra and came to Baghdad, and took fiqh from the Shafi'i jurist Abu Ishaq al-Marwazi (d. 340). He devoted the next twenty-four years to the refutation of "the Mu'tazilah, the Rawafida, the Jahmiyyah, the Khawarij, and the rest of the various kinds of innovators".

Shaykh al-Islam Ibn Taymiyyah in his book *Kitab al-Iman* (Book of Faith) discussed the arguments of the senior scholars of the Ash'ariyyah and refuted their views with evidence from the Quran and the Sunnah.

The Ash'ariyyah's Opinion of Iman as stated by Al-Baqillani:

"In the book of al-Tamhid, al-Qadi Abu Bakr [al-Baqillani] said that if they said: What is belief? Say: Belief is tasdiq,

assent in Allah and it is knowledge. Assent exists in the heart. If they said what is your evidence for this? Say: All arab philologists agree that the meaning of belief is assent. This meaning was confirmed even before the revelation of the Qur'an and the message of the prophet ﷺ. Philologists do not recognise any other meaning for Iman. This is confirmed by the saying of Allah: "... But you will never believe us! ..." (12:17). That is, believe in what we say. Further support is deduced from their saying that this man believes in intercession but that man does not believe in the torment of the grave after death—that is, he does not acknowledge its reality. Hence, they regard the Iman in Islamic Law to be the same as the Iman known in the Arabic language. For Allah neither changed nor transformed the Arabic tongue. If he had done so our predecessors would have reported it and the Islamic community would have adhered to it and kept its continuity.

Also, its usage would have dominated and this linguistic fact would not be hidden. But, to our knowledge, this did not happen, which indicates that speech as a whole and words that name things kept their continuity. A further indication is that the word Iman used in Islamic law is the same as it is in the Arabic language. In support of this Allah says: "We never sent a messenger except with the language of his own people..." (14:4). He also says: "We have revealed it as an Arabic Qur'an..." (43:3) in this verse, Allah declares that He has revealed the Qur'an in the

language of the Arabs and has named things in Arabic. Hence, it is not permissible to deny the apparent meaning of these verses without a strong argument, especially the declaration that the Qur'an was revealed in Arabic. This indicates that Iman is the essence of belief in Allah apart from all acts of obedience, both Supererogatory acts and required practices".

Sheikhul Islam Ibn Taymiyyah's Refutation of the opinion of the Ash'ariyyah:

"The Ash'ariyyah say that the people of Arabic language [the Arabs] unanimously agreed before the revelation of the Qur'an, that Iman meant tasdiq, assent. Against this, Ibn Taymiyyah asks them: who transmitted this total consensus (Ijma) on this matter? And how do we know that? And in which book was it mentioned?

Do you mean by the "people of language," the transmitters such as Abu 'Amr, al-Asma'I, al-Khalil, and others or its speakers? On one hand, if they meant the transmitters, then one can argue that the transmitters did not transmit everything before Islam on the basis of a chain of authority. Instead, they transmitted what they heard from the Arabs living in their own times and what they heard from collections of poetry and speech of the Arabs and others by chains of transmission. Hence, nobody knows whether the term Iman was part of what was transmitted or not. On the other hand, if they meant the

pre-Islamic speakers of the term Iman, then we did not hear them and none were transmitted.

It is not known that any of these [transmitters] said that the linguistic meaning of Iman is tasdiq, assent; in fact we do not know that any of them stated that and even if it suggested that one or two of them did, it would not constitute a consensus of opinion concerning the matter.

The Ash'ariyyah did not cite a single piece of evidence from the speech of the Arabs that supported their claim. It is well known that these are not the utterances of the Arabs before the revelation of the Qur'an, but rather of Arabs who came after the companions of the prophet

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and who were present at the time when the heretics falsified the facts concerning intercession and the torment of the grave. Those who said so did not mean mere belief in the heart, but also the assent of the heart and the tongue. For the belief of the heart only becomes known through tongue."

- **Matrudiyyah:** They are the followers of Abu Mansour Al-Matrudi,

The Matrudiyyah say faith is affirmation of the heart only and some added speech of the tongue. They negated that Iman increases and decreases and said banning the exception in it. As for Islam and Iman they are the same there is no difference between them.

Imam Abu Jafar at-Tahawi in his book "Al-Aqidah At-Tahawiyyah" said: "Iman (i.e. faith) has to be announced verbally and testified in the heart".

But Sheikh Abdul Aziz Bin Baz said: "This definition is inadequate and objectionable; the correct course is the one followed by the Ahl-us-Sunnah-wal-Jama'ah who says that iman (faith) consists of belief, speech and actions collectively, all which increase with obedience, and decrease with disobedience, to Allah. The evidence for this from the Book and the Sunnah is almost too numerous to be counted, but the reader may check some of this evidence which is mentioned by the commentator on Aqidah at-Tahawiyyah Ibn Abi Al' izz.

Separating action from faith is the important principle of the Murjia. The dispute between them and the Ahl-us-Sunnah-wal-Jama'ah is not merely to do with the choice of words but it also concerned with the concept, to which many issues are related, these issues can be gauged by reflecting on the sayings of the Ahl-us-Sunnah-wal-Jama'ah and of the Murjiah".

Imam Abu Jafar at-Tahawi said also: "The essence of faith is one. All faithful are the same as far as the fundamental of faith is concerned. However, they vary in ranks due to the variation in their fear of Allah and in their rejection of lust and desire and in keeping with the most preferable duties".

But Sheikh Abdul Aziz Bin Baz said: "His statement that faith is one and that all faithful people are basically equal is highly objectionable; indeed, it is completely false. Believers have greatly differing levels of faith; the faith of the Prophets was not the same as the faith of others just as the faith of the Rightly-Guided Caliphs and the rest of the Companions were not equal to the faith of others. In the same way, the faith of true believers is not the same as that of sinners. The dissimilarity is thus based on the amount of knowledge contained in the heart of each person about Allah, His Names and Attributes, and what He has enjoined on His servants. This is the saying of the Ahl-us-Sunnah-wal-Jama'ah and is thus in conflict with the Murji'ah".

The Errors of the Murji'ah in understanding Iman

Shaykh al-Islam Ibn Taymiyyah (728 A.H) states the two basic errors of the Murji'ah:

- **The first error of the Murji'ah:** The Murji'ah thought that Iman, belief, was mere Tasdiq (affirmation in the heart) and Ilm (knowledge), without action, state, will, love and humility in the heart. This is one of the gravest errors the Murji'ah ever committed.

- **The second error of the Murji'ah:** Was their belief that if al-Shari', the Legislator (the prophet), judges someone to be an unbeliever who will abide forever in Hell, then the reason would be the lack of knowledge and tasdiq (assent) in his heart. In this matter the Murji'ah contradicted common sense, reason, law and all that people considered right through their natural disposition. For one may know in his heart but deny that he is wrong and that others are right.

Among the Murji'ites, who said that Iman is tasdiq, assent, in the heart and an utterance of the tongue but does not include actions, was a group of Kufah jurists.

Their claims were not like those of Jahm, for they recognized that one is not a believer if, although he is able to express his belief verbally, he does not do so. However, if they did not include the actions of the heart in their definition of belief, they would have been obliged to adopt the view of Jahm.

The Murji'ah was of three views:

Sheikh ul-Islam Ibn Taymiyyah said:

- The first was that Iman is merely what is in the heart. Most of them believed that actions of the heart contribute to Iman, as indicated in the book of Abu al-Hassan Al-Ash'ari. He also mentioned many other

sects those listing would be lengthy, although the author states that he has mentioned most of their statements. This view does not include actions as part of Iman. This was the opinion of Jahm and of those who followed him, such as-Salihi, who along with his followers, were great supporters of him (Jahm).

- The second view states that Iman is only statement of the tongue. This position was not known prior to the opinions of the Karramite sect.
- The third view states that Iman is tasdiq, affirmation of the heart and a saying of the tongue. This was the most well-known position among them. Indeed, this was the general belief among the jurists and the worshipers of the Murji'ah. All three views are in error.

The second aspect of false argument of the Murji'ah was their belief that Iman is only in the heart (affirmation in the heart), without any actions of the heart, which has already been pointed out in the previous discussion concerning the opinion of the Murji'ah sect, who followed Jahm.

The third false argument is that they the Murji'ah thought that Iman is in the heart and complete without any actions. So they regarded actions as the product and necessary outgrowth of Iman, in the rank of cause and

effect, but not as an essential requirement for Iman. Against this Sheikhul Islam Ibn Taymiyyah argues that the complete Iman of the heart must be accompanied by righteous works and that Iman of the heart is never perfect without them.

For this reason, the Murji'ites presumed the possibility of matters that never occurred due to their failure to affirm the connection between the body and the heart. For example, they said a man may have Iman in his heart similar to that of Abu Bakr (al-Siddiq) and Umar (Ibn al-Khattab), although he neither prostrates nor fasts during Ramadan, even if he fornicates with his mother or his sister and drinks wine in the daylight hours of Ramadan. They (the Murji'ah) say that such a man has complete Iman. On the contrary, all the believers would absolutely deny such a claim.

The Opinion of Imam Abu Thawr (240 A.H)

Imam Abu Thawr questioned the group of people who argued that actions are not part of Iman. He asked, "What does Allah want from His servants when He commands them to establish prayer and give zakah? Does He mean verbal testimony alone or verbal testimony with actions?" If the group said that Allah wanted mere verbal testimony without actions, then scholars would charge them with disbelief (Kufr). Some scholars said that if Allah did not want the people to perform prayer and to give zakah, and

if they say that He wanted from them verbal testimony as well as actions, it can be said to them, “Why then did you claim that one can be a believer if he only affirms this, although Allah wanted both of these things to be done? Do they regard one as a believer if he does all he was commanded to do, without verbal testimony?” If they say no, they may be asked: “Do you regard someone as a believer if he affirms all that he is commanded, but does not do any of it?” If they say yes, one might ask: “What is the difference?” You claimed that Allah wants both verbal testimony and actions, and if it is possible for one to be a believer if he abandons one of the two, then it is possible for him to be a believer if he is righteous, without verbal testimony. If they (the same group) object, asking that if a man embraces Islam and affirms the message that the prophet ﷺ came with, would he be regarded as a believer with this verbal testimony before the time for action arrives (i.e. before he prays his first prayer)? The answer to him is that he may be called a believer due to his acknowledgment that he must do what he has been commanded when the time comes. However, if he affirms his belief but does not do righteous deed, he will not be called a believer.

Chapter 4

Iman either Increases or Decreases

Sheikh ul-Islam Ibn Taymiyyah said: "If it is said: If absolute Iman includes all that Allah and His Messenger commanded, then, if some of the Iman decreases, the sinners must be charged with unbelief as the Khawarij claimed, or abide forever in Hell and be deprived of Iman, as the Mu'tazilites claimed. The claims of the Kharijites and the Mu'tazilites were more erroneous than the claims of the Murji'ah.

However, the Khawarij and the Mu'tazilah were condemned by the consensus of the Muslim. It is said: It should be known that the views of the Mu'tazilah and the Khawarij, with which none of Ahlus Sunnah agreed with, implied that the people who committed major sins would abide forever in Hell. This claim was one of the biggest innovations because the Companions and Successors of the Prophet ﷺ, their followers and all righteous Muslims agreed that whoever has an atom's weight of Iman in his heart will not abide forever in Hell. They also agreed that our Prophet ﷺ would be among those who would intercede to seek Allah's permission for His intercession for the major sinners from his community".

And Sheikh ul-Islam Ibn Taymiyyah also said: "However, the saying, "If part of it [Iman] is lost, then the whole of it is lost," is rejected, it represents the essence from which many innovations concerning Iman emerged. Moreover, the Mu'tazilah and the Khawarij argued that if part of Iman is lost, the whole of it is lost as well and thus, the major sinner will abide forever in Hell. In contrast, the Murji'ah argued that neither committing a major sin nor abandoning an obligatory deed results in losing Iman. The sayings of the Prophet ﷺ and his Companions indicate that part of it is lost while the other part remains, as illustrated in the Prophet's ﷺ saying: "He [Allah] will remove from Hell whoever has an atom's weight of belief." That is why Ahlus Sunnah said: "Iman exists in varying degrees among different people. It also may increase and diminish."

"According to Imam Ahmad Ibn Hanbal, who said that Yazid related, on the authority of Jafar Ibn Uthman: "Some or all our scholars heard Abu al-Darda' saying: Indeed, it is a part of a man's growth in knowledge to improve his Iman, make up for any decrease, know whether his Iman increases or decreases and know when and where Satan's temptations may come."

Also, Ismail Ibn Ayyaash narrated, on the authority of Safwan Ibn Amr, on the authority of Abd Allah Ibn Rabi'ah al-Hadrami, on the authority of Abu-Hurayrah, who said: "Iman increases and diminishes".

The increase of Iman is explicitly cited in many verses of the Quran. For example, Allah سبحانه وتعالى says,

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجَلَتْ قُلُوبُهُمْ وَإِذَا تُلِيهِمْ عَلَيْهِمْ
آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ

“The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Verses (this Qur'an) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone)”

Thus, if one feels a tremor in his heart when he hears the Ayat (verses) of Allah recited his Iman increases. Indeed, a believer experiences this. When he hears the verses of Allah recited his understanding of the meanings of the Quran becomes much clearer, his tendency to do good and his fear of committing evil is strengthened, his knowledge of Allah and his desire to obey Him becomes stronger. Hence, his Iman increases.

Similarly, Allah سبحانه وتعالى also says,

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشُوْهُمْ فَزَادَهُمْ
إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

Those (i.e. believers) unto whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only)

increased them in Faith, and they said: "Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)."

Allah says,

فَإِمَّا ۝ وَإِذَا مَا أُنْزِلْتُ سُورَةً فَمِنْهُمْ مَنْ يَقُولُ أَيُّكُمْ رَّازَادَتْهُ هُدًىٰ إِيمَانًا يَسْتَبِشُّونَ وَإِمَّا الَّذِينَ فِي قُلُوبِهِمُ الَّذِينَ آمَنُوا فَرَزَادَتْهُمْ إِيمَانًا وَهُمْ مَرَضٌ فَرَزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ وَمَا تُوَلِّوْنَا وَهُمْ كَافِرُونَ

"Whenever there comes down a Surah [a chapter from the Quran], some of them say: 'Which of you has had his belief increased by it?' Yes, those who believe, their belief is increased, and they do rejoice. But those in whose hearts is a disease (of doubt, disbelief and hypocrisy), it will add suspicion and doubt to their suspicion, disbelief and doubt, and they die while they are disbelievers."This increase is not attributed to their affirmation that this Surah was revealed by Allah, but is due to their better understanding and practice of the meanings of the Quran.

Chapter 5

The Connection between Iman, Islam and Ihsan

The Hadith of Jibreel

'Umar, may Allah be pleased with him said, "While we were sitting with the Messenger of Allah ﷺ one day a man came up to us whose clothes were extremely white, whose hair was extremely black, upon whom traces of travelling could not be seen and whom none of us knew, until he sat down close to the Prophet ﷺ, so that he rested his knees upon his knees and placed his two hands upon his thighs and said, '**Muhammad, tell me about Islam.**'

The Messenger of Allah ﷺ said, 'Islam is that you witness that there is none worthy of worship but Allah and that Muhammad is the Messenger of Allah, and you establish the prayer, and you give the Zakat, and you fast Ramadan, and you perform the hajj of the House if you are able to take a way to it.'

He said, 'You have told the truth,' and we were amazed at him asking him and [then] telling him that he told the truth.

He said, 'Tell me about iman.'

He said, 'That you believe in Allah, His angels, His books, His messengers, and the Last Day, and that you believe in the Decree, the good of it and the bad of it.'

He said, 'You have told the truth.'

He said, 'Tell me about Ihsan.'

He said, 'That you worship Allah as if you see Him, for if you don't see Him then truly He sees you.'

He said, 'Tell me about the Hour.'

He said, 'The one asked about it knows no more than the one asking.'

He said, 'Then tell me about its tokens.'

He said, 'That the female slave should give birth to her mistress, and you see poor, naked, barefoot shepherds of sheep and goats competing in making tall buildings.'

He went away, and I remained some time.

Then he asked, 'Umar, do you know who the questioner was?'

I said, 'Allah and His Messenger know best.'

He said, 'He was Jibril who came to you to teach you you're Deen'."

Ibn Rajab al-Hanbali said about this hadith: "It is a hadith of tremendous importance which comprises an explanation of the whole Deen. For this reason, the Prophet ﷺ, said at the end of it, "This was Jibril who came to you to teach you your Deen," after explaining the degree of Islam, the degree of Iman and the degree of Ihsan, all of which he called 'Deen'".

Ibn Rajab al-Hanbali said: "A group of the imams have stated this clearly. Abu Bakr al-Isma'ili said in his letter to the people of the mountain, "Many of the people of the Sunnah and the Community say that iman is word and deed, and that Islam is doing that which Allah has made obligatory for the human to do, in the case where the two terms are mentioned coupled. So it is said that the 'Mu'minoon' and the 'Muslimoon' together each takes a particular meaning, so that what is meant by one of them is not what is meant by the other, but that if one of the two terms is mentioned it comprises everything and is generally true of all of them [the Muslims or the Mu'minoon]."

The mention of "Islam", "Iman" and "Ihsan" has come in the hadith of Jibreel, when he came to the Prophet ﷺ and asked him about these three affairs, and so replied that Islam is fulfilling the outward actions, the testification that none has the right to be worshipped except Allah and that Muhammad is the Messenger of Allah, to establish the Prayer, give the Zakah, fast in Ramadan and perform pilgrimage (Hajj) to the House. With respect to Iman he explained it with the unseen internal, inward affairs, such as belief in Allah, His Angels, Books and Messengers, the Last Day and al-Qadar (Divine Decree), both its good and its evil.

Regarding Ihsan he said that it is to be mindful of Allah in secret and in public, saying, "That you worship Allah as if you see Him and though you see Him not, He certainly sees you."

So when these three are mentioned together (such as in this hadith), they all have their own specific meanings (as explained above), thus by Islam, the outward (observable) actions are meant, and by Iman the unseen, inward affairs are meant (that which is in the heart), and by Ihsan, the highest rank in religion is meant. And when Islam is mentioned alone, Iman enters into it, and when Iman is mentioned alone, Islam enters into it, and when Ihsan is mentioned alone, both Islam and Iman enter into it.

Chapter 6

Exception in Iman

The question of whether to say "I am a Mu'min, if Allah wills (Inshallah)," is indeed a controversial issue and the Muslim groups have three opinions regarding this:

- Some people consider it Wajib (Obligatory) to say Inshallah
- Some consider it Haram (Forbidden)

- Some accept the two previously stated opinions under different circumstances and this is the most correct opinion

Those who use the conditional clause, *Insha'Allah*, and forbid making the exceptions are the *Murji'ah*, *Jahmiyyah* and others who considered *Iman* as a single entity that one recognises by himself such as *tasdiq*, affirmation in Allah and similar matters in ones heart.

“Al-Khallal, in the book of the sunnah, related that Sulayman Ibn al-Ash’ath [Abu Dawud al Sijistani] said that he heard from Abu ‘Abd Allah Ahmad Ibn Hanbal that a man came to him and said: “I was asked. ‘Are you a believer?’ I said: ‘Yes, is there something wrong with that. Are not all people either believers or unbelievers?’” Whereupon Imam Ahmad became angry and said: “This is the argument of those who suspend all judgement concerning their spiritual statues, leaving it in the hands of Allah.” [That is the position taken by the *Murji'ah*.]

Then Ahmad added: “Is not *Iman* both words and works?” The man answered: “yes.” Ahmad replied: “have you spoken the actions?” “Yes,” the man replied. Ahmad said: “have you done the works?” The man replied: “No.” Ahmad said: Then How can you object to saying “If Allah wills” [making the exception] when you claim to be a believer?”

Abu Dawud said that Ahmad Ibn Abu Surayj told him that Ahmad Ibn Hanbal wrote to him regarding this issue, saying that Iman is words and actions, we have spoken the words but we have not done the actions. Therefore, we make the exception regarding the actions. Al-Khallal mentioned on the authority of al-Fadl Ibn Ziyad, who said that he heard Abu 'Abd Allah saying that Sulayman Ibn Harb used to say that we perform the actions but we do not know if Allah will accept them or not.

I said that Allah's acceptance depends on the performance of the action in the way Allah commands. Hence, if someone fears Allah as he performs a action and if he does it in the way Allah commands, then Allah will accept his actions. But he cannot be absolutely certain that Allah will accept it because he is not certain whether he has perfected his action or not. Allah says:

وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَى رَبِّهِمْ رَاجِعُونَ

“And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities, have been accepted or not), because they are sure to return to their Lord (for reckoning).”

[That is, they are afraid that their charity will not be accepted by Allah.]. 'A'isha once said: "Oh, messenger of Allah, does the man who commits adultery, steals, and drinks wine fear Allah?" To this he replied: "No, daughter

of as-Siddiq (Abu Bakr as-Siddiq), he is the man who prays, fasts, gives charity and who fears that deeds will not be accepted from him [by Allah].

Chapter 7

The Nullifiers of Iman (Islam)

You should know, dear Muslims, that Allah made it obligatory upon all His slaves to enter Islam and hold on to it and warned them against following other than Islam. He also sent His Prophet Muhammad ﷺ to call mankind to it. Allah has informed us in the Qur'an that guided are those who follow the teachings of Islam, and misguided are those who reject them. He warned us in many Verses against the causes of apostasy and all forms of Shirk and disbelief Islamic scholars have mentioned that there are a number of invalidators that are bound to take one out of the fold of Islam. For the sake of attaining salvation in the Hereafter, I have briefly cited in the following pages, with some explanation, the ten most critical of these invalidators so that you will avoid them and make others aware of them. There are ten major sins that nullify Iman (Islam):

Sheikh-ul-Islam Muhammad bin Abdul-Wahab (1206 A.H)
Said: You should note that there are 10 (Main) nullifies of Islam:

- To associate others with Allah in worship. The Qur'an says:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرِكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ
وَمَنْ يُشْرِكُ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

"Verily! Allah forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills sins other than that, and whoever sets up partners in worship with Allah, has indeed strayed far away."

وَقَالَ ۖ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ
إِنَّهُ مَنْ ۖ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ
وَمَا ۖ يُشْرِكُ بِاللَّهِ فَقَدْ حَرَمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ
لِلظَّالِمِينَ مِنْ أَنْصَارٍ

"Surely, they have disbelieved who say: "Allah is the Messiah Isa (Jesus), son of Maryam (Mary)." But the Messiah Isa(Jesus) said: "O Children of Israel! Worship Allah, my Lord and your Lord." Verily, whosoever sets up partners (in worship) with Allah, then Allah has forbidden Paradise to him, and the Fire will be his abode. And for the Zalimun (polytheists and wrong-doers) there are no helpers"

Forms of worship include calling upon the dead, seeking their assistance, offering sacrifices to them, and taking vows in their names.

- To set up intermediaries between oneself and Allah, seeking their intercession and putting absolute trust in them. Those who do so are unanimously considered disbelievers (kuffar).
- Whoever does not declare the Polytheists (Mushrikeen) to be disbelievers (Kuffar) or he doubts their disbelief or approves of their way, then he has disbelieved.
- To believe that the Prophet's guidance is not complete or perfect or that other people's ruling and judgment is better than his.
- Those who hate anything that the Prophet came with are also disbelievers even if they act upon them. The Qur'an says:

ذُلِكَ بِأَنَّهُمْ كَرِهُوا مَا وَالَّذِينَ كَفَرُوا فَتَعْسَى لَهُمْ وَأَضَلَّ أَعْمَالَهُمْ
أَنْزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ

"But those who disbelieve (in the Oneness of Allah Islamic Monotheism), for them is destruction, and (Allah) will make their deeds vain. That is because they hate that which Allah has sent down (this Qur'an and Islamic laws etc.), so He has made their deeds fruitless."

- Those who mock anything that Islam came with, such as punishment and reward in the Hereafter, are disbelievers. The Qur'an says:

أَبِاللَّهِ قُلْ ۝ وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخْوَضُ وَنَلْعَبُ
 وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ لَا تَعْتَدُرُوا قَدْ كَفَرُتُمْ بَعْدَ
 طَائِفَةٍ مِنْكُمْ نُعَذِّبُ طَائِفَةً بِأَنَّهُمْ إِنْ نَعْفُ عَنْ ۝ إِيمَانِكُمْ
 كَانُوا مُجْرِمِينَ

"If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allah, and His Ayat (proofs, evidences, verses, lessons, signs, and revelations) and His Messenger ﷺ that you were mocking?". Make no excuse; you have disbelieved after you had believed.

If We pardon some of you, We will punish others amongst you because they were Mujrimun (disbelievers, polytheists, sinners, criminals)."

- Magic in all its forms, including turning someone away from somebody that he or she loves and making someone love someone or something he or she does not normally like. Whoever practices magic or approves of it is a disbeliever, as evidenced by the Verse in Qur'an Allah says:

وَمَا كَفَرَ ۝ وَاتَّبَعُوا مَا تَنْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ
 سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السُّحْرَ وَمَا
 يُعَلِّمَانِ مِنْ وَمَا ۝ أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَإْلَ هَارُوتَ وَمَا رُوِتَ
 فَيَتَعَلَّمُونَ مِنْهُمَا ۝ أَحَدٌ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ
 وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ ۝ وَرَوْجِهِ مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمُرْءَ
 ۝ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۝ أَحَدٌ إِلَّا بِإِذْنِ اللَّهِ
 وَلِيَسَ ۝ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ وَلَقَدْ عَلِمُوا لَمَنْ
 لَوْ كَانُوا يَعْلَمُونَ ۝ أَنْفُسَهُمْ مَا شَرَوْا بِهِ

"They followed what the Shayatin (devils) gave out (falsely of the magic) in the lifetime of Sulaiman (Solomon). Sulaiman did not disbelieve, but the Shayatin (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two (angels,) Harut and Marut, but neither of these two angels taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allah's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And

how bad indeed was that for which they sold their own selves, if they but knew."

- To take the disbelievers for friends, give them support and assistance against the Muslims is an act of disbelief. The Qur'an says,

أَوْلِيَاءَ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى فَلَمَّا قَاتَلُوكُمْ مِّنْهُمْ وَمَنْ يَتَوَلَّهُمْ مِّنْكُمْ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

"O you who believe! Take not the Jews and the Christians as Awliya' (friends, protectors, helpers), they are but Awliya' of each other. And if any amongst you takes them (as Awliya'), then surely he is one of them. Verily, Allah guides not those people who are the Zalimun (polytheists and wrong-doers and unjust)."

- Those who believe that it is in their power or authority to forsake the law of Islam are disbelievers. The Allah says,

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

"And whoever seeks a religion other than Islam, it will never be accepted of him; and in the Hereafter he will be one of the losers."

- To turn away from Islam and to stubbornly refuse to learn its teachings or act upon them. Allah says:

مِنْ إِنَّا ۚ وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا
الْمُجْرِمِينَ مُنْتَقِمُونَ

"And who does more wrong than he who is reminded of the Signs of his Lord, then he turns away there from? Verily from those who transgress We shall exact (due) retribution."

In all of these invalidators, there is no difference between one who does them jokingly, seriously, or in fear, except for one who is compelled against his will. All of these matters are most dangerous and most of them are occurring (amongst the Muslims). Therefore, it is necessary for the Muslim to beware of them and fear for himself concerning them.

Conclusion

After what we have discussed some important issues in the Issue of faith, we summarize the above in the following points:

- People were divided in the era of Prophet Muhammad صلی اللہ علیہ وسلم into three sections:
 - Believer
 - Non-Believers
 - Hypocrite
- Faith is the affirmation of the heart, the statement by the tongue and the actions of the bodily limbs. One cannot be a Believer (Mo'min) until he possesses these three traits.
- For those who say actions is part of faith (Iman) and those who say actions is not part of faith: There are two categories:
 - **The first category:** Consists of Ahlus Sunnah, Khawarij and the Mu'tazilah; they say actions are part of Iman.
 - **The second category:** Consists of the Murji'ah, Salihiyah, Ash'ariyyah, Jahmiyyah and Yunusiyah they all say actions are not part of Iman.

- The two Sects (Khawarij and Mu'tazilah) had agreed with Ahlus Sunnah in saying Action is part of Iman, but they differed with Ahlus Sunnah on the ruling on a man who commits a major sin.
- Iman (faith) increases with obedience and decreases with disobedience.
- The Connection between Iman, Islam and Ihsan: all have their own specific meanings, thus by Islam, the outward actions are meant, and by Iman the unseen, inward affairs are meant (that which is in the heart), and by Ihsan, the highest rank in religion is meant. And when Islam is mentioned alone, Iman enters into it, and when Iman is mentioned alone, Islam enters into it, and when Ihsan is mentioned alone, both Islam and Iman enter into it.
- Exception in Iman: Imam Ahmad Bin Hanbal wrote regarding this issue, saying that Iman is words and actions; we have spoken the words but we have not done the actions. Therefore, we make the exception regarding the works.
- Ahlus Sunnah wal Jama'ah believe the one who commits a great sin, is still a Muslim but he is Fasiq (disobedient to Allah), and on the day of judgement he will be under the will of Allah. If Allah wills he will punish him or he will forgive him. And if he is

punished he will not remain in hell fire for eternity, he will be released after and sent to Jannah. This view is the one which agrees with the Quran and Sunnah, and any other view is wrong because there is not any evidence in the Quran or Hadith.

- Disbelief (Kufr) can be committed in the heart also by the tongue (saying) and also by ones actions.

**And Our Final Prayer is that All Praise be to Allah,
Rabb of the Worlds.**

Al-Maqreze Center For Historical Studies

